

AG 1723.

THE
FOUNDATION
OF

Christian Religion,

Gathered into Six

PRINCIPLES.

And it is to be learned of ignorant People, that
they may be fit to hear Sermons with Pro-
fit, and to receive the Lords Supper
with Comfort.

Pfal. 119. ver. 130.

The entrance into thy word sheweth light, and
giveth understanding to the simple.



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L. 13

L O N D O N :

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Particular (written)

TO ALL IGNORANT PEOPLE

That desire to be
INSTRUCTED.

Poor people, your manner is, to sooth
up your selves, as though you were
in a most happy state : but if the
matter come to a just tryal, it will
fall out far otherwise. For you lead your
lives in great ignorance, as may appear
by these your common Opinions which
follow.

1. That Faith is a mans good meaning,
and his good serving of God.
2. That God is served by the rehear-
sing of the Ten Commandments, the
Lords Prayer and the Creed.
3. That ye have believed in Christ ever
since you could remember.
4. That it is pity that he should live
which doth any whit doubt of his Salva-
tion.
5. That none can tell whether he shall
be saved or not, certainly ; but that all
men must be of a good belief.
6. That howsoever a man live, yet if
he call upon God on his death-bed, and

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say, *Lord have mercy upon me*; and so go away like a lamb, he is certainly saved.

7. That if any be strangely visited, he is either taken with a Planet, or bewitched.

8. That a man may lawfully swear when he speaketh nothing but the truth, and swears by nothing but that which is good, as by his faith and troth.

9. That a Preacher is a good man no longer than he is in the Pulpit; *They think all like themselves.*

10. That a man may repent when he will, because the Scripture saith, *At what time soever a sinner doth repent him of his sins, &c.*

11. That it is an easier thing to please God, than to please our Neighbour.

12. That ye can keep the Commandments as well as God will give you leave.

13. That it is safest to do in Religion as most do

14. That merry ballads and books, as *Skoggin, Bevis of Southampton, &c.* are good to drive away the time, and to remove heart-qualms.

15. That ye can serve God with all your hearts; and that you would be sorry else.

16. That

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16. That a man need not hear so many Sermons, except he could follow them better.

17. That a man which cometh at no Sermons, may as well believe, as he which hears all the Sermons in the world.

18. That ye know all the Preacher can tell you: For he can say nothing, but that every man is a sinner, that we must love our Neighbour as our selves, that every man must be saved by Christ: and all this ye can tell as well as he.

19. That it was a good world when the old Religion was, because all things were cheap.

20. That drinking and bezeling in the Ale-house or Tavern, is good fellowship, and shews a good kind nature, and maintains neighbourhood.

21. That a man may swear by the Mass, because it is nothing now: and by our Lady, because she is gone out of the country.

22. That every man must be for himself, and God for us all.

23. That a man may make of his own whatsoever he can.

24. That if a man remember to say his

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his prayers every morning (though he never understand them) he hath blessed himself for all the day following.

25. That a man prayeth when he saith the Ten Commandments.

26. That a man eats his Maker in the Sacrament.

27. That if a man be no Adulterer, no Thief, no Murderer, and do no man harm, he is a right honest man.

28. That a man need not have any knowledg of Religion, because he is not Book-learned.

29. That one may have a good meaning when he saith and doth that which is evil.

30. That a man may go to Wizards called Wise-men, for Counsel : because God hath provided a Salve for every sore.

31. That ye are to be excused in all your doings, because the best men are sinners.

32. That ye have so strong a Faith in Christ, that no evil Company can hurt you.

These and such like sayings, what argue they, but your gross Ignorance ? now where Ignorance

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Ignorance reigneth, there reigns sin; and where sin reigns, there the Devil rules; and where he rules, men are in a damnable case. He will reply unto me thus: That ye are not so bad as I would make you. If need be, you can say the Creed, the Lords Prayer, and the Ten Commandments: and therefore you will be of Gods belief, say all men what they will, and you despise the Devil from your hearts.

I answer again, That it is not sufficient to say all these without Book, unless ye can understand the meaning of the words, and be able to make a right use of the Commandments, of the Creed, of the Lords Prayer, by applying them inwardly to your Hearts and Consciences, and outwardly to your Lives and Conversations. This is the very point in which ye fail.

And for an help in this your Ignorance to bring you to true knowledge, unfeigned faith and sound repentance, here I have set down the principal points of Christian Religion in six plain and easie Rules, even such as the simplest may easily learn: and hereunto is adjoynd an Exposition of them word by word. If ye do want other good directions, then use this my labour for your good instruction. In reading of it, first learn

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the six Principles: and when you have them without book, and the meaning of them without al, then learn the exposition also: which being well conceived, and in some measure felt in the heart, ye shall be able to profit by Sermons, whereas now ye cannot; and the ordinary parts of the Catechism; namely, the ten Commandments, the Creed, the Lords Prayer, and the institution of the two Sacraments, shall more easily be understood.

Thine in Christ Jesus,

William Perkins.

THE
FOUNDATION
OF
Christian Religion,
Gathered into Six
PRINCIPLES.

The first Principle.

Question

WHat dost thou believe concerning God?

A. There is one God, Creator and Governor of all things, distinguished into the Father, the Son, & the holy Ghost.

Proofs out of the word of God.

1. There is a God.

For the invisible things of him; that is, Rom. i. 19. his eternal power and Godhead, are seen by the creation of the World, being considered in his works, to the intent that they should be without excuse.

Nevertheless, he left not himself without witness in that he did good, and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness. Act. 14. 17.

2. This God is one.

Concerning

1 Cor. 8. Concerning therefore meats sacrificed to
4. idols, we know that an idol is nothing in the
world: and that there is none other God but
one.

3. He is Creator of all things.

Gen. 1. 1. In the beginning God created the heaven,
and the earth.

Heb. 11. 3. Through faith we understand, that the
world was ordained by the word of God: so
that the things which we see, are not made
of things which did appear.

4. He is Governour of all things.

Prov. 15. The eyes of the Lord in every place be-
hold the evil and the good.

3. Tea, and all the hairs of your heads are
Mat. 10. numbred.

30.

5. Distinguished into the Father, the
Son, and Holy Ghost.

Mat. 3. 16. And Jesus, when he was baptized, came
straight out of the water: and lo, the hea-
vens were opened unto him, and John saw
the Spirit of God descending like a Dove,
and lightnig upon him.

Ver. 17. And lo, a voice came from heaven, say-
ing, This is my beloved Son, in whom I am
well pleased.

Joh. 5. 7. For there are three that bear record in
Heaven, the Father, the Word, and the holy
Ghost, and these three are one.

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of Christian Religion.

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The second Principle.

Q. What dost thou believe concerning man, and concerning thine own self?

A. All men are wholly corrupted with sin through *Adams* fall, and so are become slaves of Satan, and guilty of eternal damnation.

1. All men are corrupted with sin.

As it is written, *There is none Righteous*, Rom. 3. 10.
no not one.

2. They are wholly corrupted.

Now the very God of peace sanctifie you I Thes. 5. 13.
throughout, and I pray God that your whole spirit, and soul, and body, may be kept blameless unto the coming of our Lord Jesus Christ.

This I say therefore, and testifie in the Eph 4. 17.
Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their minds:

Having their cogitations darkned, and Vers. 18,
being strangers from the life of God, through the ignorance that is in them, because of the hardness of their hearts.

When the Lord saw that the wickedness Gen. 6. 5.
of man was great in the earth, and all the imaginations of the thoughts of his heart were only evil continually.

3 Through

3. Through Adams fall.

Rom. 5:

12.

Wherefore as by one man sin entered into the world, and death by sin, and so death went over all men, for so much as all men have sinned.

4. And so are become slaves of Satan.

Eph. 2. 2.

Wherein in times past ye walked according to the course of the world, and after the Prince that ruleth in the air, even the spirit that now worketh in the children of disobedience.

Heb. 2.

For as much then as the children were partakers of flesh and blood, he also himself likewise took part with them, that he might destroy, through death, him that had the power of death, that is, the devil.

2 Cor. 4. 4.

In whom the God of this world hath blinded the minds, that is, of Infidels, that the light of the glorious Gospel of Christ, which is the Image of God, should not shine unto them.

5. And guilty of eternal damnation.

Gal. 3. 10.

For as many as are of the works of the Law, are under the curse: for it is written, Cursed is every man that continueth not in all things which are written in the book of the Law, to do them. Likewise then as by

the

the offence of one, the fault came on all men to condemnation: so by the justifying of one, the benefit abounded towards all men to the justification of life.

The third Principle.

Q. What means is there for thee to escape this damnable estate?

A. Jesus Christ, the eternal Son of God, being made man, by his death upon the Cross, and by his righteousness, hath perfectly alone by himself, accomplished all things that are needful for the salvation of mankind.

1. Christ Jesus, the eternal Son of God.

And the word was made flesh, and dwelt among us, and we saw the glory thereof, as the glory of the only begotten Son of the Father, full of grace and truth. Joh. 1. 14.

2. Being made man.

For he in no sort took the Angels, but he took the seed of Abraham. Heb. 2. 16.

3. By his death upon the Cross.

But he was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. Isa. 53. 5.

4. And by his righteousness.

For as by one mans disobedience many were Rom. 5. 19.

were made sinners, so by the obedience of one shall many be made righteous.

1 Cor. 5.
21.

For he hath made him to be sin for us which knew no sin, that we should be made the righteousness of God in him.

5. Hath perfectly

Heb 7. 25.

Wherefore he is able also perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them.

6. Alone by himself

Act. 4. 12:

Neither is there salvation in any other: for among men there is given none other name under Heaven, whereby we must be saved.

7. Accomplished all things needful for the Salvation of mankind.

1 Joh. 2. 2.

And he is the Reconciliation for our sins: and not for ours only, but also for the sins of the whole World.

The fourth Principle.

Q. But how mayest thou be made Partaker of Christ, and his Benefits?

A. A man of a contrite and humble spirit, by Faith alone apprehending & applying Christ with all his merits unto himself, is justified before God, and sanctified.

1. A man of a contrite and humble Spirit.

For

For thus saith he that is high and excellent, he that inhabiteth eternity, whose name is the Holy One; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to give life to them that are of a contrite heart.

The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise. Ps. 51. 17.

2. By Faith alone.

As soon as Jesus heard that word spoken, he said unto the Ruler of the Synagogue, Be not afraid, but believe. Mat. 9. 36.

So Moses made a Serpent of brass, and set it up for a sign; and when a Serpent had bitten any man, then he looked to the Serpent of brass, and lived. Num. 21.

And as Moses lifted up the Serpent in the wilderness, so must the Son of man be lifted up. Joh. 3. 14.

That whosoever believeth in him, should not perish but have eternal life. Vers. 15.

3. Apprehending and applying Christ with all his merits unto himself.

But as many as received him, to them he gave power to be the sons of God, to them that believe in his name. And Jesus said

unto

Joh. 6. 35. *unto them, I am the bread of life, he that cometh to me, shall not hunger; and he that believeth in me, shall never thirst.*

4. Is justified before God.

Rom. 4. 3. *For what saith the Scripture? Abraham believed God, and it was counted to him for righteousness.*

Verf. 6. *Even as David declareth the blessedness of the Man unto whom God imputeth righteousness without works, saying.*

Verf. 7. *Blessed are they whose iniquities are forgiven, and whose sins are covered.*

5. And sanctified.

Act. 15. 9. *And he put no difference between us and them, after that by faith he had purified their hearts.*

1 Cor. 1. 30. *But ye are of him in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

The fifth Principle.

Q. What are the ordinary and usual means for obtaining of faith?

A. Faith cometh only by the preaching of the Word, and increaseth daily by it, as also by the administration of the Sacraments and Prayer.

1. Faith cometh only by the preaching the Word, and increaseth daily by it.

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But how shall they call on him, in whom Rom. 10.
they have not believed? and how shall they 14.
believe in him, of whom they have not
heard? and how shall they hear without a
Preacher?

Where there is no vision, the people decay; Prov. 29.
but he that keepeth the Law is blessed. 19.

My people are destroyed for lack of know- Hos. 4. 6.
ledg: because thou hast refused knowledg,
I will also refuse thee, that thou shalt be no
Priest to me: and seeing thou hast forgotten
the Law of thy God, I will also forget thy
children.

2. As also by the administration of
the Sacraments.

After he received the sign of circumcisi- Rom. 4.
on: as the seal of the righteousness of faith, 31.
which he had when he was uncircumcised,
that he should be the father of all them
that believe, not being circumcised; that
righteousness might be imputed to them
also.

Moreover, brethren, I would not that ye I Cor. 10.
should be ignorant, that all our fathers were 1.
under the cloud, and all passed through the
Sea, &c.

3. And Prayer.

For whosoever shall call upon the name of *Rom* x
the Lord shall be saved.

B

Tbe

19 —

The sixth Principle.

Q. What is the state of all men after death?

A. All men shall rise again with their own bodies, to the last judgment: which being ended, the godly shall possess the Kingdom of Heaven: but unbelievers and reprobates shall be in Hell tormented with the Devil and his Angels for ever.

1. All men shall rise again with their own bodies.

John 5.28. *Marvel not at this: for the hour shall come, in the which all that are in the grave shall hear his voice,*

Verse 29. *And they shall come forth that have done good, unto the resurrection of life; but they that have done evil, unto the resurrection of condemnation.*

2. To the last Judgment.

Ecclef. 12. *For God will bring every work unto judgment with every secret thing, whether it be good or evil.*

Mat. 12. *But I say unto you, that of every idle word that men shall speak, they shall give an account thereof at the day of Judgment.*

3. Which being ended, the godly, &c.

2 Pet. 2.7. *And delivered a just Lot, vexed with the unclean conversation of the wicked.*

And

*And the Lord said unto him, Go through Ezek. 9
the midst of the City, even through the midst
of Jerusalem, and set a mark upon the fore-
heads of them that mourn and cry out for
all the abominations that be done in the midst
thereof.*

4. Shall possess the Kingdom of
God.

*Then shall the King say to them on the Mar. 25.
right hand, Come ye blessed of my Father, 34.
inherit ye the Kingdom prepared for you
from the beginning of the world.*

5. But Unbelievers and Reprobates
shall be in Hell tormented with the
Devil and his Angels.

*Then shall he say unto them on the left Vers. 41
hand, Depart from me ye cursed, into ever-
lasting fire, which is prepared for the devil
and his angels.*

The Scriptures for proof were only
quoted by the Author, to move thee to
search them: the words themselves I have
expressed at the earnest request of many,
that thou mayest more easily learn them:
if yet thou wilt be ignorant, thy malice is
evident; if thou gainest knowledg, give
God the glory in doing of his will.

Thine, T. S.

THE EXPOSITION OF THE SIX PRINCIPLES.

The first Principle expounded.

Question.

2 Joh. 4. 24

WHat is God ?
A. God is a *Spirit*, or spiritual substance, most wise, most holy, eternal, infinite.

Q. How do you perswade your self that there is a God ?

A. Besides the testimony of the Scripture, plain Reason will shew it.

Q. What is one Reason ?

Rom. 1. 20
Act. 14. 17

A. When I consider the wonderful frame of the World, me-thinks the silly Creatures that be in it, could never make it, neither could it make it self; and therefore besides all these, the Maker of it must needs be God. Even as when a man comes into a strange Country, and sees fair and sumptuous Buildings, and yet finds

finds no living creatures, there besides birds and beasts, he will not imagine that either birds or beasts reared those buildings, but he presently conceives that some men either are, or have been there.

Q What other reason have you?

A. c A man that commits any sin, as c Rom. 15.
murder, fornication, adultery, blasphemy, Gen 3. 10 & 12
&c. albeit he doth so conceal the matter 24.
(that no man living know of it) yet oftentimes he hath a griping in his conscience, and feels the very flashing of hell-fire; which is a strong reason to shew that there is a God, before whose Judgment seat he must answer for his fact.

Q How many Gods are there?

A. No d more than one. d 1 Cor.

Q. How do you conceive this one God 6.
in your mind?

A. Not e by framing any image of him e Deut. 16.
in my mind, (as ignorant folk do) that think him to be an old man sitting in Amos. 13.
Heaven; but I conceive him by his properties and works.

Q What be his chief properties?

A. First, he is f most wise, understanding f Job 2.
all things aright, and knowing the reason 13.
of them. Secondly, he is g most holy, which g Isa. 63.
appeareth in that he is most just, and mer. Exod. 2.

Ma. 1. 4. *ciful* unto his creatures. Thirdly, he is *be-*
ternal, without either beginning, or end
 Psal. 139. of days. Lastly, he is *i infinite*, both be-
 2. cause he is present in all places, and because
 Job 9. 4. he is of power sufficient to do whatsoever
 Deut. 10. he *will*

17. Q. What be the works of God?

12. A. 1 The creation of the world, and of
 Psal. 33. 6. every thing therein, and the preservation
 of them, being created by his *special provi-*
dence.

Q. How know you that God governeth
 every particular thing in the world by his
special providence?

A. To omit the *Scriptures*, I see it by
 Mat. 10. experience: *meat*, drink, and cloathing,
 10. rov. 16. being void of heat and life, could not pre-
 3. serve the life of man, unless there were
 Lev. 26. a *special providence* of God to give vertue
 6. unto them.

Lat. 4. 4. Q. How is this one God distinguished?

R. John 5. 7. A. Into the *o Father*, which begetteth
 at. 3. 16, the Son; into the Son, who is begotten
 7. of the Father, into the *p Holy Ghost*,
 John 15. who proceedeth from the Father and the
 5. Son.

The second Principle expounded.

Q. Let us now come to our selves; & first
 tell me what the natural estate of man is?

A. Every

A. Every man by nature is *q* dead in sin, *q* Eph. 2. 2. as a loathsome carrion, or as a dead corps *1* Tim 5. 6. lieth rotting and stinking in the grave, having in him the seed of all sins.

Q. What is sin?

A. Any *r* breach of the Law of God, if *r* 1 John 3. it be no more but the least want of that *Ro.* 7. 4, 7. which the Law requireth. *Gal.* 3. 10.

Q. How many sorts of sins are there?

A. Sin is *f* either the corruption of *f* Col. 3. 9. nature, or any evil *a*ctions that proceed of *Plal.* 51. 5. it, as fruits thereof.

Q. In whom is the corruption of nature?

A. In all men, *r* none excepted. *r* Ro. 3. 10.

Q. In what part of man is it?

A. In every *u* part both of body and *u* Gen. 6. 5. soul, like as a leprosie, that runneth from *1* Thes. 5. the crown of the head to the sole of the *23.* foot.

Q. Shew me how every part of man is corrupted with sin?

A. First, in the *x* mind, there is no- *x* 1 Cor. 2. thing but ignorance and blindness con- *13.* cerning heavenly matters. Secondly, *Rom.* 8. 5. the *y* Conscience is defiled, being al- *y* Tit. 1. 15. ways either benumbed with sin, or else *Eph.* 4. 18. *19.* turmoiled with inward accusations and *Isa.* 57. 20. terrors. Thirdly, the *z* will of man only *3* Phil. 2. *13.*

a Gal. 5.
24.

willeth and lusteth after evil. Fourthly, the *a* affections of the heart, as love, joy, hope, desire, &c. are moved and stirred to that which is evil, to embrace it; and they are never stirred unto that which is good unless it be to eschew it. Lastly, the *b* members of the body are the instruments and tools of the mind, for the execution of sin.

b Rom. 6.
19.

Q. What be those evil actions, that are the fruits of this corruption?

c Gen 6.5.

A. Evil *c* thoughts in the mind, which come either by a mans own conceiving, *d* John 13. or by suggestion of the Devil: *d* evil motions and lusts stirring in the heart: and *Acts* 5. 3. from these arise evil words and deeds when any occasion is given.

Rom. 5.

2 & 18.

9.

Gen. 3. 9.

A. By *c* Adam's infidelity and disobedience, in eating the forbidden fruit, even as we see great personages by Treason do not only hurt themselves, but also stain their blood, and disgrace their posterity.

Gal 3.

Q.

A. *f*

He

is

continually

subject

to

the

curse

of

God

in

his

life

time,

in

the

end

of

his

life,

and

after

his

life.

Q. What

Q. What is the Curse of God in this life?

A. In the *g* body, diseases, aches, & pains : *g* Deut. 28.
in the soul, blindness, hardness of heart, 2 I, 22, 27,
horror of conscience: in goods, hinderances 65, 66, 67.
and losses : in name, ignominy and re-
proach : Lastly, in the whole man, *bondage*
under Satan, the Prince of darkness.

Q. What manner of bondage is this?

A. This *b* bondage is, when man is the *b* Heb. 2.
slave of the Devil, and hath him to reign 14.
in his heart as his God. Eph. 1. 3:

Q. How may a man know whether Satan be his God, or not? 2 Cor. 4 4.
Luke 11.

A. He may know it by this ; if he give 14.
obedience to him in his heart, and express
it in his conversation.

Q. And how shall a man perceive this obedience?

A. If he *i* take delight in the evil *moti-* *i* John 8.
ons that Satan puts in his heart, and doth 44.
fulfil the *lusts* of the Devil. 1 John 3. 8.

Q. What is the curse due to man in the end of this life?

A. *k* Death, which is the separation of *k* Rom. 5.
body and soul. 12.

Q. What is the curse after this life?

A. *l* Eternal damnation in Hell fire, *l* Gal 3. 10.
whereof every man is guilty, and is in as
great

great danger of it, as the Traitor apprehended is in danger of hanging, drawing and quartering.

The third Principle expounded.

Q. If damnation be the reward of sin, then is a man of all creatures most miserable. A dog, or a toad, when they die, all their misery is ended; but when a man dieth, there is the beginning of his woe.

A. It were so indeed, if there were no means of deliverance; but God hath shewed his mercy in giving a *Saviour* to mankind.

Q. How is this Saviour called?

m Mat. 1.

A. *m* Jesus Christ.

21.

Q. What is Jesus Christ?

n Heb. 2.

16.

John 1. 14.

o Heb. 5. 7.

A. *n* the eternal Son of God, made man in all things, even *o* in his infirmities like other men, save only in sin.

Q. How was he made man void of sin?

p Mat. 1.

28.

A. He was *p* conceived in the womb of a *Virgin*, and *sanctified* by the Holy Ghost at his conception.

Q. Why must our Saviour be both God and Man?

q 1 Tim 2.

5, 6.

A. He *q* must be a man, because man had sinned; and therefore a man must die

re- die for sin, to appease Gods wrath: he must
ing be God, to sustain and uphold the manhood
to overcome and vanquish death.

Q. What be the Offices of Christ, to
in, make him an all-sufficient Saviour?

A. He *r* is a Priest, a Prophet, a King. *r* Psal. 45.

Q. Why is he a Priest?

A. To work the means of salvation *r* Luke 4. 18.
in the behalf of mankind. *r* Deut 18.

Q. How doth he work the means of *r* Luk 1. 33.
salvation? *r* Psal. 1. 10.

A. *f*. First, by making *satisfaction* to his *f* Mat. 10.
Father for the sin of man. Secondly, by *r* 28.
making *intercession*. *r* Heb. 7. 25,
26.

Q. How doth he make satisfaction?

A. By two means: and the first is
by offering a *sacrifice*.

Q. What is the sacrifice?

A. *r* Christ himself, as he is a man, con- *r* Isa. 33.
sisting of body and soul. *r* 10.

Q. What is the *Altar*?

A. Christ, as he is God, is the *Altar* on *r* Apo. 8. 3.
which he sacrificed himself. *r* Heb. 13.
10.

Q. Who was the Priest?

A. None *x* but Christ, and that as he *x* Heb. 5.
is both God and Man. *r* 5. 6.

Q. How oft did he sacrifice himself?

A. Never but *y* once.

Q. What death did he suffer, when he *r* Heb. 9.
sacrificed *r* 28.

sacrificed himself?

† Es2. 53. 5.

John 12.

27.

Rev. 19.

15.

Luke 22.

44.

A. A Death upon the Cross, peculiar to him alone; & for besides the separation of body and soul, he felt also the pangs of *Hell*, in that the whole wrath of God due to the sin of man, was poured forth upon him.

Q. What profit cometh by his sacrifice?

† Heb. 9.

26.

A. Gods *a* wrath is appeased by it.

Q. Could the sufferings of Christ, which were but for a short time, countervail everlasting Damnation, and so appease Gods wrath?

b Acts 20.

28.

2 Cor. 5.

15.

A. Yea: for seeing Christ suffered, God *b* suffered, tho not in his Godhead: and that is more than if all the men in the world had suffered for ever and ever.

Q. Now tell me the other means of *satisfaction*.

A. It is the perfect *fulfilling of the Law*.

Q. How did he fulfil the Law?

c 1 Cor. 1.

30.

Rom 3. 25.

2 Cor. 5.

21.

d Rom. 5.

19.

Rom 4. 1.

A. By his *c* perfect righteousness, which consists of two parts: the first, the integrity and *pureness* of his humane nature: the other, *d* his obedience in performing all that the Law requireth.

Q. You have shewed how Christ doth make *satisfaction*; tell me likewise how

How doth he make *intercession*?

A. He doth alone continually, *d* ap- *d* Rom. 8.
 ear before his Father in Heaven, ma- 34.
 ing the faithful, and all their prayers ac- 1 Pet. 2. 5.
 ceptable unto him, by applying of the
 merits of his own perfect *satisfaction* to
 them.

Q. Why is Christ a prophet?

A. To *e* reveal unto his Church the way *e* John 6.
 and means of salvation; and this he doth 45.
 outwardly by the Ministry of his Word; Mat. 3. 17.
 and inwardly, by the teaching of his holy
 Spirit.

Q. Why is he also a King?

A. That *f* he might *hountifully bestow f* Isa. 9. 7.
 upon us, and *convey* unto us all the afore-
 said means of salvation.

Q. How doth he shew himself to be a
 King?

A. In *g* that being *dead and buried*, he
 rose from the grave, quickned his dead *g* Acts 10.
 body, ascended into Heaven, and now 40.
 sitteth as the right hand of his Father, with Eph. 4. 8.
 full power and glory in Heaven. Acts 1. 9.

Q. How else?

A In *h* that he doth continually inspire *h* Isa. 9. 7.
 and direct his servants by the divine pow- & 32. 2.
 er of his holy Spirit, according to his holy
 Word.

Q. But

Q But to whom will this blessed King communicate all these means of salvation?

A. He *doth* offereth them to many, and they are *sufficient* to save all mankind; but all shall not be saved thereby, because by faith they will not receive them.

Mat. 10.

26.

Jon 1. 11.

1 John 2. 2.

Gal. 3. 27.

Col. 2. 12.

The fourth Principle expounded.

Q. What is Faith?

A. Faith is *that* a wonderful grace of God by which a man doth apprehend and apply Christ and all his benefits unto himself.

John 1.

12. & 6. 35.

Gal. 3. 27.

Col. 2. 12.

Q. How doth a man apply Christ unto himself, seeing we are on Earth, and Christ in Heaven?

A. This *is* applying is done by *assurance* when a man is verily perswaded by the holy Spirit, of Gods favour towards himself *particularly*, and of the forgiveness of his own sins.

12 Cor. 1.

21, 22.

Rom 8. 16.

Q. How doth God bring men truly to believe in Christ?

A. First, he prepareth their hearts, that they might be capable of faith, and then worketh faith in them.

Q. How doth God prepare mens hearts?

Eze. 11

19.

Hof. 6. 1, 2.

A. By bruising them, as if one would break an hard stone to powder: and this

this is done by humbling them.

Q. How doth God humble a man?

A. By working in him a sight of his sins, and a sorrow for them.

Q. How is the sight of sin wrought?

A. By the *a* moral Law: the sum where- *a* Rom. 3.
of is the ten Commandments. *20. & 7. 7.*

Q. What sins may I find in my self by them?

A. Ten.

Q. What is the first?

A. *b* to make something thy God *b* Com. I
which is not God, by searing it, loving it,
and so trusting in it more than in the true
God.

Q. What is the second?

A. *c* To worship false Gods, or the true *c* II.
God in a false manner.

Q. What is the third?

A. *d* to dishonour God, in abusing his *d* III.
titles, words and works.

Q. What is the fourth?

A. *e* To break the Sabbath, in doing *e* IV.
the works of thy calling, and of the flesh:
and in leaving undone the works of the
Spirit.

Q. What be the six latter?

A. To do any thing that may hinder
thy neighbours *f* dignity, *g* life, *b* cha- *f* V.
stity, *b* VII. *g* VI.

LVIII. stity, *b* wealth, *i* good name, *k* tho it be
 il X but in thy secret thoughts and motions of
 kX. the heart, unto which thou givest no li-
 king, or consent.

Q. What is sorrow for sin?

IAct. 3:37. *A.* It is *l* when a mans Conscience is
 38. touched with a lively feeling of Gods dis-
 m 1 Tim. pleasure for any of these sins, *m* in such
 1. 5. wise as he utterly despairs of salvation in
 Luke 15. regard of any thing in himself, acknow-
 21. ledging that he hath deserved shame and
 Ezra 9. 6. confusion eternally.

7. *Q.* How doth God work this sor-
 row?

A. By the terrible curse of the Law.

Q. What is that?

Gal. 3: 2. *A.* He *n* which breaketh but one of the
 Commandments of God, tho it be but one
 in all his life time, and that only in one
 thought, is subject to, and in danger of
 eternal damnation thereby.

Q. When mens hearts are thus prepa-
 red, how doth God ingraft faith in
 them?

A. By working certain inward motions
 in the heart, which are the seeds of Faith
 out of which it breedeth.

Q. What is the first of them?

A. When a man humbled under the
 bu-

burthen of his sins o doth acknowledg o Isa. 55. 2
and feel that he stands in great need of John 7. 27.
Christ. Luke 1. 53.

Q. What is the second?

A. An p hungry desire, and a long- p Mat. 5. 4.
ing to be made partaker of Christ and all
his merits.

Q. What is the third?

A. A q flying to the Throne of Grace q Heb. 4.
from the sentence of the Law pricking the 16.
conscience.

Q. How is it done?

A. By r praying, with sending up loud r Luke 15.
cries for Gods favour in Christ, in the par- 18, 19.
doning of sin : and with fervent perseve- Mat. 15.
rance herein, till the desire of the heart 21, 23, &c.
be granted Acts 8. 22.
2 Cor. 12.

Q. What followeth after this?

A. God then f according to his merci- f Mat. 7. 7.
ful promise, lets the poor sinner feel the Isa. 64. 24.
assurance of his love, wherewith he loveth Job 3. 26.
him in Christ, which assurance is a lively
faith.

Q. Are there divers degrees and mea-
sures of true faith?

A. r Yea.

r Rom. 11.

Q. What is the least measure of true
faith that any man can have?

7.
Luke 17. 5.

A. When a man of an humble spirit,

C

by/

u Isa 42 3. by reason of the *u* littleness of his faith,
 Mat. 27. doth not yet *feel* the assurance of the for-
 10. giveness of his sins, and yet he is perswa-
 Luke 17 5. ded that they are pardonable; and there-
 fore desireth that they should be pardon-
 ed, and with his heart prayeth to God to
 pardon them.

Q. How do you know that such a man
 hath faith?

A. These *x* *desires* and *prayers* are testi-
 monies of the Spirit; whose property it
 is, to stir up a *longing* and a *lusting* after
 heavenly things, with *sighs* and *groans* for
 Gods favor and mercy in Christ. y Now
 where the Spirit of God is, there is Christ
 dwelling; and where Christ dwelleth,
 there is true faith, how weak soever it
 be.

Q. What is the greatest measure of
 faith?

A. When a man daily increasing in faith,
 comes to be a *fully perswaded* of Gods
 love in Christ towards himself *particu-*
 larly, and of the forgiveness of his own
 sins.

Q. When shall a Christians heart come
 to this full assurance?

A. Not *b* at the first: but in some con-
 tinuance of time, when he hath been
 well

well practised in repentance, and hath had
divers experiences of Gods love to him in
Christ: then, after them will appear in his
heart the fulness of perswasion, which is
the ripeness *c* and strength of faith.

c Ro. 4. 19.

Q What benefits doth a man receive by
faith in Christ?

20, 21.

A. Hereby *d* he is justified before God, *d* 2 Cor. 1
and sanctified.

30.

Q What is this, to be justified before
God?

Acts 15. 9.

Rom. 4. 3

A. *e* It comprehendeth two things: *e* Rom. 8.
the first, to be cleared from the guiltiness 33.
and punishment of sin: the second, to be
accepted as perfectly righteous before
God.

Q How is a man cleared from the guil-
tiness and punishment of his sins?

A. By Christs *f* sufferings and death up- *f* Col. 1.
on the Cross.

22.

Q How is he accepted for righteous be-
fore God?

1 Pet. 2. 24

1 Joh. 17

A. By the *g* righteousness of Christ *im-
puted* to him.

2.

6 2 Cor. 5

21.

Q What profit comes by being thus
justified?

A. Hereby, *h* and by no other means *h* Ro. 4. 1
the world, the believer shall be accep- *b* Apo. 2. 17

ted 17.

ted before Gods Judgment-seat, as *worthy* of eternal life by the merits of the same righteousness of Christ.

Q. Do not good works then make us *worthy* of eternal life?

A. No: For God, who is perfect righteousness it self, will find in the best works we do, more matter of damnation than of salvation: and therefore *k* we must rather
 Psal. 143. condemn our selves for our good works,
 Isa. 64. 6. than look to be justified before God
 Job 9. 3. thereby.

Q. How may a man know that he is justified before God?

A. He need not ascend into Heaven to
 Rom. 8. 1. search the secret counsel of God; *l* but
 John 3. 9. rather descend into his own heart, to search whether *he be sanctified* or not.

Q. What is it to be sanctified?

A. It comprehendeth two things: the first, to be purged from the *corruption* of his own nature: the second, to be indued with inward righteousness.

Q. How is the corruption of sin purged?

A. By the *m* merits and *p*ower of Christs death, which being by faith applied, is as
 Rom. 6: a *n* *corrasive* to abate, consume, and weaken the power of sin.
 Pet. 4. 2.

Q. How

Q. How is a man endued with inherent righteousness?

A. Through the *n* virtue of Christs resurrection: which being applied by faith, *n* Rom. 6. 5, 6. is as a *restorative* to revive a man that is Psal. 3. 10. dead in sin, to newness of life.

Q. In what part of man is sanctification wrought?

A. In *o* every part of body and soul. *o* 1 Thes. 5. 23.

Q. In what times is it wrought?

A. It is *p* begun in this life, in which *p* Rom. 8. 23. the faithful receive only the first fruits of 2 Cor. 5. 2, 3. the Spirit, and it is not finished before the end of this life.

Q. What graces of the Spirit do usually shew themselves in the heart of a man sanctified?

A. The *hatred* *q* of sin, and the love of righteousness. *q* Psal. 119. 113. and 40. 9. and 101. 3.

Q. What proceeds of them?

A. *Repentance*, which is *r* a settled purpose in the heart, with a careful endeavour to leave all his sins, and to live a Christian life, according to all Gods Commandments. *r* Psal. 119. 2, 57, 111. Ro. 7. 22.

Q. What goeth with Repentance?

A. *f* A continual fighting and struggling against the assaults of a mans own flesh, against the motions of the Devil, *f* Gal. 5. 1 Eph. 6. 12.

and the inticements of the world.

Q. What followeth after a man hath gotten the victory in any temptation or affliction?

3 Rom. 5. A. Experience of Gods love in Christ, and so increase of peace of conscience, and joy in the Holy Ghost.

Q. What followeth if in any temptation he be overcome, and through infirmity fall?

2 Cor. 7. A. After a while there will arise a godly sorrow; which is, when a man is grieved for no other cause in the world, but for this only, that by his sin he hath displeased God, who hath been unto him a most merciful and loving Father.

Q. What sign is there of this sorrow?
1 Pet. 2. A. The true sign of it is this; when a man can be grieved for the very disobedience to God in his Will, Word or Deed, though he should never be punished, and though there were neither Heaven nor Hell.

Q. What followeth after this sorrow?
2 Cor 7. A. Repentance y renewed afresh.
Q. By what signs will this repentance appear?

2 Cor 7. A. By 2 seven. 1. A care to leave the sin into which he is fallen. 2. An utter con

condemning of himself for it, with a craving of pardon. 3. A great anger against himself for his carelesness. 4. A fear lest he should fall into the same sin again. 5. A desire ever after to please God. 6. A zeal of the same. 7. Revenge upon himself for his former offence.

The fifth Principle expounded.

Q. What outward means must we use to obtain faith, and all the blessings of God which come by faith?

A. The preaching *a* of Gods Word, and *a* Prov. 29 the administration of the *Sacraments* and 18. Prayer. Ro 10. 14

Q. Where is the Word of God to be found? Mat. 28. 19, 20.

A. The whole Word of God, needful to salvation, is set down in the ho'y Scriptures. 1 Tim. 3 16.

Q. How know you that the Scriptures are the Word of God, and not mens policies?

A. I am assured of it: first *b* because the *b* Eph. 1 Holy Ghost perswadeth my Conscience 13. that it is so: secondly, I see it by experience; for the preaching of the *c* Scriptures have the power of God in them to 12. humble a man when they are preached 1 Cor. 3

and to cast him down to Hell, and afterward to *restore* and raise him up again.

Q. What is the use of the word of God preached?

d Rom. 1.
17.

A. First, it *d* breedeth, and then it increaseth faith in them which are chosen to salvation: but unto them that perish, it is by reason of their corruption, an *occasion* of their further damnation.

Q. How must we hear Gods Word, that it may be effectual to our salvation?

2 Jam. 1.
10.

Acts 16.

14

Heb. 4. 2.

Isa. 66. 2.

Luk. 2 51.

Isa. 119.

1.

A. We *e* must come unto it with hunger-bitten hearts, having an appetite to the Word; we must mark it with attention, receive it by faith, submit our selves unto it with fear and trembling, even then, when our faults are reprov'd: Lastly, we must hide it in the corners of our hearts, that we may frame our lives and conversations by it.

Q. What is a Sacrament?

Ro. 4. 11.

en 17.

1.

al 3. 1.

A. *f* A *sign* to represent, a *seal* to confirm, an *instrument* to convey Christ and all his benefits to them that do believe in him.

Q. Why must a Sacrament represent the mercies of God before our eyes?

A. Because we are dull to conceive, and to remember them.

Q. Why

Q. Why do the Sacraments seal unto us the mercies of God?

A. Because we are full of unbelief, and doubting of them.

Q. Why is the Sacrament the instrument of the Spirit, to convey the mercies of God into our hearts?

A. Because we are like *Thomas*, we will not believe, till we feel them in some measure in our hearts.

Q. How many Sacraments are there?

A. Two *g* and no more: *Baptism*, by *g* 1 Cor. which we have our *admission* into the true Church of God; and the *Lords Supper*, by which we are nourished and preserved in the true Church after our admission.

Q. What is done in Baptism?

A. *b* In the assembly of the Church the covenant of grace between God and the party baptized, is solemnly confirmed and sealed.

Q. In this Covenant, what doth God promise to the party baptized?

A. *i* Christ, with all the blessings that come by him.

Q. To what condition is the party baptized bound?

A. To *k* receive Christ, and to repent of his sins.

b Acts 2.

38.

Tit. 3. 5.

Act. 2.

16.

Mat. 20.

18, 19.

i Gal. 3.

27.

1 Pet. 3.

21.

k Mark 16.

26

Q What meaneth the *sprinkling* or *dipping in water*?

1 Pet. 1.

A. It seals unto us remission of sins, and sanctification, by the obedience and sprinkling of the blood of Christ.

Q How cometh it to pass, that many, after their Baptism, for a long time feel not the effect and fruit of it, and some never?

A. The fault is not in God, who keeps his Covenant; but the fault is in themselves, in that they do not keep the condition of the Covenant, to receive Christ by faith, and to repent of all their sins.

Q When shall a man then see the effect of his Baptism?

m Heb. 10.

10.

1 Pet. 3.

21.

A. At *m* what time soever he doth receive Christ by faith, though it be many years after, he shall then feel the power of God to regenerate him, and to work all things in him, which he offered in Baptism.

Q How if a man never keep the Condition to which he bound himself in Baptism?

1 Deut. 23.

21, 22.

Eccles. 4.

20.

A. His *l* damnation shall be the greater, because he breaketh his Vow made to God.

Q What is done in the Lords Supper?

A. The

A. The former Covenant, solemnly ratified in Baptism, is renewed *m* in the *m* 1 Cor. 1. Lords Supper, between the Lord himself 23, 24, and the receiver. &c. & 12,

Q. Who is the receiver?

13.

A. Every one *n* that hath been bapti- *n* 1 Cor. zed, and after his baptism hath truly be- 11, 28, 31. lieved in Christ, and repented of his sins Mat. 5. 23, from his heart. 24.

Q. What meaneth the Bread and Wine, the eating of the Bread, and drinking of the Wine?

Esa. 66, 2.

3.

A. These outward actions *o* are a se- *o* 1 Cor. 10. cond seal, set by the Lords own hand un- 17, 19. to his Covenant. And they do give every Receiver to understand, that as God doth bless the Bread and Wine, to preserve and strengthen the body of the Receiver; so Christ apprehended and received by faith, shall nourish him, and preserve both body and soul unto eternal life.

Q. What shall a true Receiver feel in himself, after the receiving of the Sacrament?

A. *p* The increase of his faith in Christ, *p* 1 Cor. the increase of his sanctification, a greater 10. 16, 17. measure of dying to sin, a greater care to & 11. 2 live in newness of life.

Q. What

Q. What if a man, after the receiving of the Sacrament, never find any such thing in himself?

A. He may well suspect himself, whether he did ever repent or not, and thereupon is to use means to come to sound faith and repentance.

Q. What is another means of increasing faith?

A. Prayer.

Q. What is prayer?

A. *r* A familiar speech with God in the name of Christ, *f* in which either we crave things needful, or give thanks for things received.

r Joh. 5. 14.

f 1 Tim. 2.

r

Phil. 4. 6.

Q. In asking things needful, what is required?

A. Two things; an earnest desire, and faith.

t Mat. 11.

24.

Q. What things must a Christian mans heart desire?

A. Six things especially.

Q. What are they?

a Petition

I.

b II.

c III.

d IV.

A. *a* That he may glorifie God. *2.* That *b* God may reign in his heart, and not sin. *3.* That he may do Gods will *c*, and not the lusts of the flesh. *4.* That *d* he may relieve himself on Gods Providence for all the means of this temporal life.

5. That

5. *e* That he may be justified, and be at *e* V.
 peace with God. 6. *f* That by the power *f* VI.
 of God he may be strengthened against all
 temptations.

Q. What is faith?

A. A *g* perswasion, that those things *g* Amen.
 which we truly desire, God will grant
 them for Christs sake.

The sixth Principle expounded.

Q. After that a man hath led a short
 life in this world, what followeth then?

A. Death, which is the parting asunder
 of body and soul.

Q. Why do wicked men, and unbelievers
 die?

A. That their bodies may go to the
 earth, and their *b* souls may be cast into *b* Luke 16.
 Hell fire. 22, 23.

Q. Why do the godly die, seeing Christ
 by death hath overcome death?

A. They die for this end, that *i* their *i* Luke 13.
 bodies may rest for a while in the Earth, 42.
 and their souls may enter into Heaven Acts 7, 60:
 immediately. 1 Th. 4. 3.

Q. What followeth after death? Heb. 2. 14.

A. The day of Judgment. 1 Cor. 15.

Q. What sign is there to know this day
 from other days? 51.

A. *k* Heaven and Earth shall be con- *k* 2 Pet. 3.
 sumed 1.

inmed with fire immediately before the coming of the Judg.

Q. Who shall be the Judg?

A. Jesus Christ the Son of God.

Q. What shall be the coming to Judgment?

1 1Thes 4. A He shall come / in the clouds in great
16, 17. Majesty and Glory, with infinite company of Angels.

Q. How shall a man be cited to Judgment?

A. At the *m* sound of the Trumpet, the living shall be changed in the twinkling of an eye, and the dead shall rise again, every one with his *n* own body :
m Mat. 24. 31. *i* Cor. 15. 51, 52. *n* Job 19. 25. *o* Mat. 25. 32, 33. and all shall be gathered together before Christ : and after this, the good shall be severed from the bad, *o* these standing on the left hand of Christ, the other on the right.

Q. How will Christ try and examine every mans cause?

A. The *p* books of every mans doings shall be laid open, mens consciences shall be made either to accuse them, or excuse them, and every man shall be tryed by the works which he did in his life time, because they are open and manifest signs *q* of
p Rev. 20. 21. *Dan*. 7. 20. *q* Job 31. 8. & 5. 24. faith or unbelief.

Q What

Q. What sentence will he give?

A. He will give * sentence of salvation * Mat. 25.
to the Elect and Godly, but he will pro- 34, 41.
nounce sentence of damnation against Un-
believers and Reprobates.

.What state shall the godly be in after the day of Judgment?

A. They shall continue for ever in the highest Heaven, in the presence of God, having fellowship with Christ Jesus, and reigning with him for ever.

Q. What state shall the wicked be in after the day of Judgment?

A. In eternal perdition and destruction in Hell fire.

Q What is that?

A. It stands in three things especially: 1. A perpetual separation from Gods comfortable presence and fellowship with the Devil. 2. A perpetual torment of body and soul arising from the feeling of the whole wrath of God, poured forth on the wicked for ever, world without end: and if the pain of one tooth, for one day, be so great, endless shall be the pain of the whole man, body and soul for ever and ever.

F I N I S.

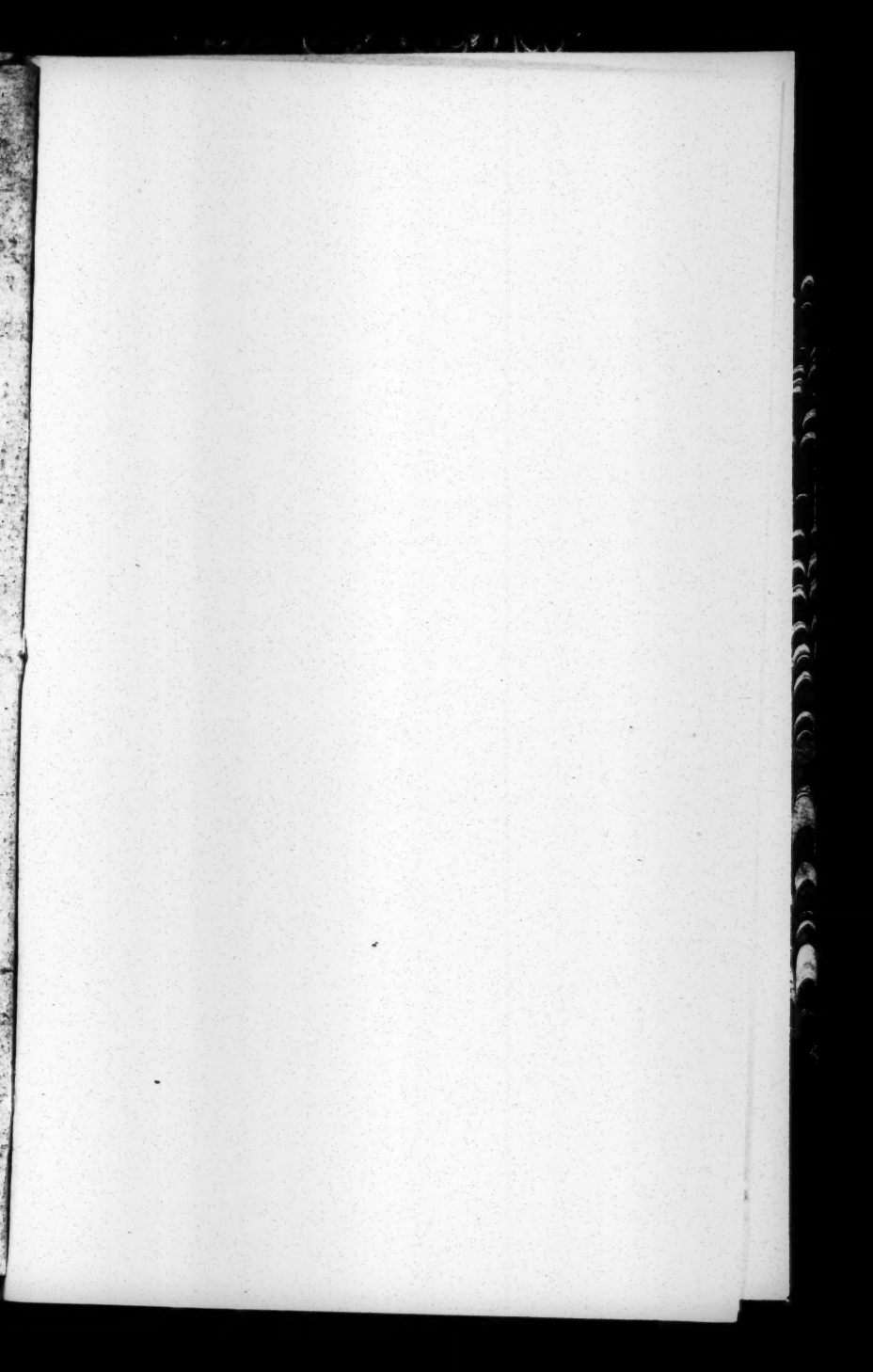
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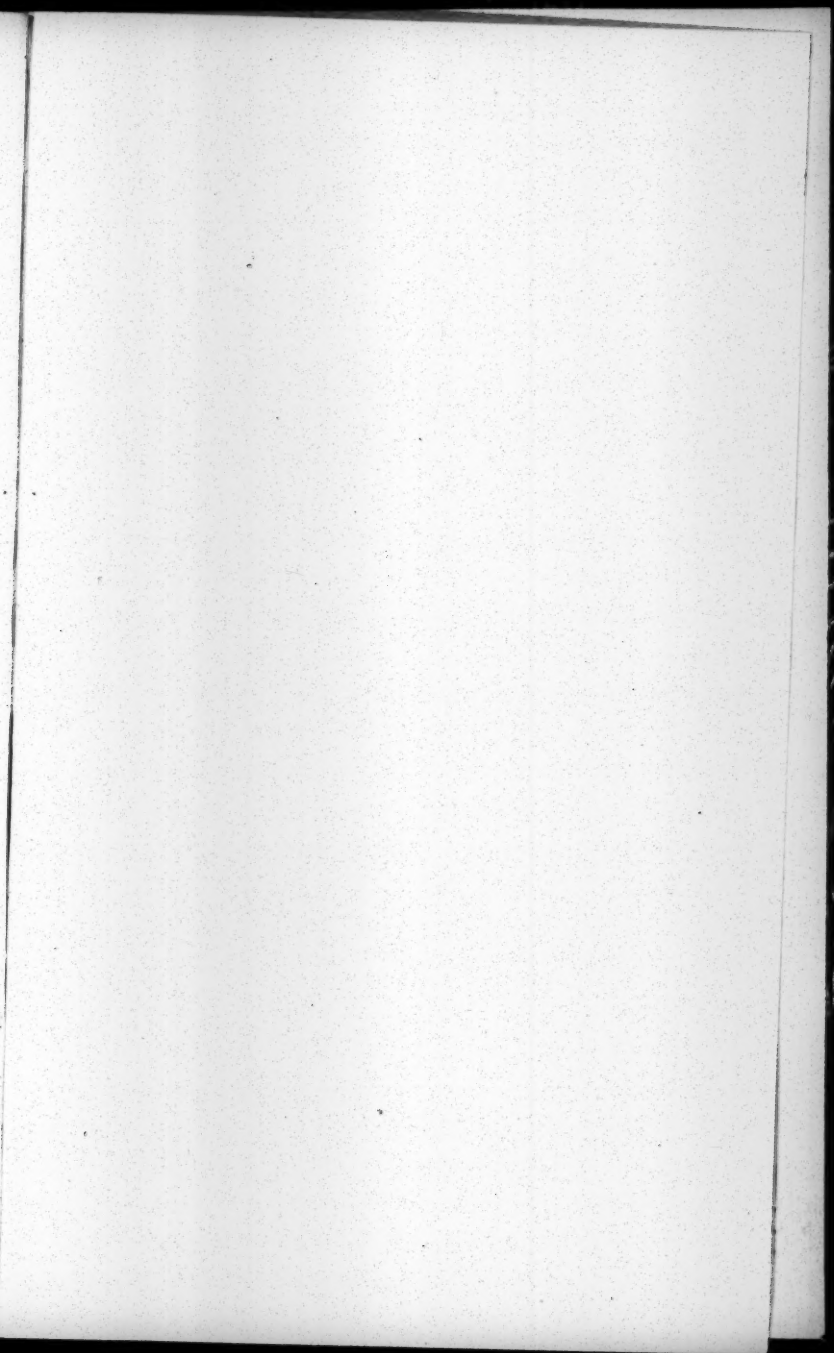
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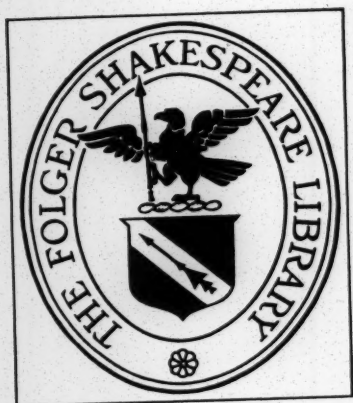






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